

The Converted Catholic

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"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

JESUS in explaining to His disciples the parable of The Sower says, "The seed is the word!" God's word is possessed of that true life germ. It is living and active, sharper than any two-edged sword, and is quick to discern the thoughts and intents of the heart. Jehovah saith, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Therefore the importance of disseminating the pure Word of God in print and preaching. "Preach the word," says Paul. "What is the chaff to the wheat?" saith the Lord.

As the spiritual life has its origin in the quickening power of the Word, so it is sustained and perfected by the same means. This truth is amply illustrated all through the Scriptures. Our divine Lord prayed, "Sanctify them through thy truth, thy word is truth." And the Apostle Peter speaks of our souls being "purified in obeying the truth through the Spirit." The Word of God abiding in the heart is a sword and a shield. With its keen edge we can cut our way through the toils of temptation as Jesus did in the wilderness; and in its wise and prayerful use we may ward off every fiery dart of the evil one. "Thy word have I hid in my heart that I may not sin against Thee."

The Bible the Book for All

What a pity that the millions of our Roman Catholic brethren are not encouraged to read the Bible! What a moral and spiritual uplift they would get from its perusal! Let it be, if they will, the Douay version, which is the word of God, though not as good a version as the Authorized or Revised. The Roman hierarchy, however, from the parish priest to the Pope in the Vatican, is afraid that the reading of it may unsettle their faith. How can it, if their faith is founded upon the word of God? If their church, in all its doctrines and teachings, is built on Christ and His Apostles, then the reading of their words should confirm them in the faith instead of undermining it. But, says the priest, the people cannot understand the Bible, therefore it must be explained to them by the church. That is very strange if they cannot understand Jesus, the simplest and the most perfect teacher that ever taught, and of whom it is said in the Gospel that the "common people heard him gladly." At one time the chief priests and Pharisees sent officers to arrest him and bring him a prisoner. So they went and heard Him talk and were so charmed with his words that they came away without him. Then they were asked, "Why did you not bring him?" The officers answered, "Never man spake like this man." So would it be to-day if the Pope should lift the ban from the free circulation of the Holy Scriptures, and issue an edict that there should be no more burning of Bibles, and thus let the word of the Lord have free course and be glorified. The masses of the Roman Church would arise from the reading of its inspired pages exclaiming:

"The law of the Lord is perfect, converting the soul;
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes."

They would also cry out: "Why have you kept sealed this fountain of living waters from our parched and thirsty lips? Why have you been feeding us with the husks of superstitious traditions instead of the bread which came down from heaven through the Word of God that liveth and abideth?"

The Bible Feared by the Vatican

But there are wise heads within the Vatican enclosure who know that the wide circulation of the pure word of God would lead their people direct to the Lamb of God who taketh away the sin of the world. They would be in such haste to get to Him, the Mediator between God and man, they would rush past all the saints that had ever been canonized, even the Virgin Mary, herself, and falling at his feet confess with Thomas: "My Lord and my God!"

At a certain season it is said that Jesus thanked his heavenly Father that these things were hidden from the wise and understanding, that is the would-be great ones of earth, but were revealed unto "babes," the simple-hearted and lowly in life. Those are the ones that Jesus came to uplift and save. It is cause for gratitude and a source of encouragement that the Bible is circulated more widely and read more extensively to-day than ever before in the history of the world. And Roman Catholics are reading it more generally than ever. Christian effort should be unceasing in scattering these leaves that are for the healing of the nations.

Demand for the Bible in France

The reports of the colporteurs of the "Societe Biblique de France" show that there is a very general demand for the Scriptures among the French people, both among the working people and business men. They have found it profitable to visit the county fairs, since they find there many who desire to purchase a Bible or a New Testament. This fact indicates that the present is a critical time in the history of France. Great multitudes have drifted out of the Roman Catholic Church into practical atheism. They actually know nothing about the Bible, and it is an opportune time to direct their attention toward it. The proclamation of simple Gospel truths produces an impression in France that is remarkable.

The foregoing notes are from the pen of the late Rev. Mr. O'Connor, as also were the editorial notes in the August CONVERTED CATHOLIC. Other notes of Mr. O'Connor's will be put in shape and published in future issues of this Magazine.

THE TRUSTEES OF CHRIST'S MISSION

Our readers will be gratified to learn of the activity of the Board of Trustees in planning for the continuance of the work along the lines laid down by the Founder of the Mission. The members of the Board realize, as many others do, the great difficulty of finding a worthy successor to the Rev. James A. O'Connor. They know the self-sacrificing character of the work and the unusual quality of mind and heart that must of necessity be put into it. An average man will not meet the requirements. Efforts are being made to persuade one of the Lord's servants in another field to consider a call favorably.

God's servants lay down their work and pass on to their eternal reward, but the Lord's work *will* go on. Jehovah will not leave himself without a witness. This we believe is the strong conviction of those who are charged with the solemn responsibility of guiding the affairs of Christ's Mission.

The question is not shall the work go on; shall the Mission be reopened; shall the Magazine make its periodical visits far and near—even to the extreme corners of the earth—that, we say, is not in doubt; the only problem is as to the choice of a leader. We wait on Him who never errs; we would acknowledge Him in all our ways that He may direct our steps.

A meeting of the Board of Trustees was held in the study of the Marble Collegiate Church, in New York City, on Wednesday, October 11, 1911. The resignation of the Rev. Robert Stuart MacArthur, D.D., LL.D., was accepted with regret. The action was made necessary by reason of Dr. MacArthur's removal from New York.

Bishop William Burt, D.D., of the Methodist Episcopal Church, and Mr. Harry B. Kyle, 721 Lexington Avenue, New York City, were elected to membership in the Board. The latter gentleman was also elected Treasurer of the Mission. Bishop Robert L. Rudolph, D.D., was elected President and the Rev. David J. Burrell, D.D., LL.D., was made Secretary. The Rev. Albert B. King, D.D., the long-tried and true friend, continues a member of the Board.

The Rev. Mr. O'Connor bequeathed to Christ's Mission his library, which is a very valuable one, containing many rare and priceless volumes.

BISHOP ROBERT L. RUDOLPH.

THE MAYOR OF ROME AND THE PAPACY

THE forty-first anniversary of the glorious twentieth of September, 1870, when Rome was taken by the troops of United Italy and the Temporal Power disappeared for ever from the earth, was celebrated in Rome by great popular festivities. The streets were lavishly decorated. A special dispatch to the *New York Herald* said:

With banners flying, 100,000 persons marched to the breach in the city wall through which the troops entered the city. Most prominent in the procession were delegations of Free Masons of Italy and abroad.

Gathered at the breach an enormous crowd listened to the speech of Mayor Nathan, which had been anticipated eagerly because of the Mayor's references to the Vatican last year. To-day, although his remarks were strongly patriotic, Signor Nathan made only passing reference to the Roman Church, saying:

"Italy is united notwithstanding parricidal plots at home and abroad. Rome before 1870 was enwrapped in darkness and superstition, under unbearable servitude, and shut up in the narrow circle of dogma. Now beside the Catholic Church stand churches of other cults. The metropolis is gathering the orthodox and the heterodox of all religions, thus aiming at the triumph of morality."

WHAT MAYOR NATHAN SAID LAST YEAR

At the patriotic celebration last year at the same time and place, Mayor Nathan made a speech. From the language about this address used by members of the Roman hierarchy in this country, in Canada and Great Britain, as also by their puppet-officials who work the "Catholic Societies" under their direction, the average reader would be led to suppose that the Mayor had made a virulent attack on the Papacy, and had probably referred to the Pope in language similar to that used by partisan speakers in all free countries during political campaigns. Not a few of these societies adopted resolutions, the terms of which were ridiculous in view of the words that Mayor Nathan actually used.

The Rev. Dr. Tipple, of Rome, has published the full text of the speech itself, the letter written by Pope Pius X concerning it, and Mayor Nathan's rejoinder. We give below the salient passages from each.

After a brief allusion to the fact of Rome having become the capital of United Italy, the Mayor spoke thus of the Vatican:

But another Rome, the Vatican, image of the past, shuts itself into a compass narrower than the walls of Belisarius, with the idea of compressing thought into that little circumference, for fear that if it should come into contact with the free air it might, like the embalmed dead of ancient Egypt, be resolved into dust. From there, from that fortress of dogma, as a last desperate effort to perpetuate the reign of ignorance, comes, on the one hand, the order to banish from the religious schools all magazines in which modern life and thought are considered; on the other hand comes the thundering proscription—negative electricity without contact with the positive pole—against men and associations desirous of reconciling the practices and teachings of their faith with the teachings of the intellect, the vital life, and the moral and social aspirations of the civic soul. . . .

They came to proclaim that the Pope, because of his unbroken succession from Christ, should inherit, as the Son, omniscient power over men, and that his decrees should not be submitted to any human tribunal by virtue of his infallibility proclaimed, recognized and accepted. It was the reversal of the biblical revelation of the Son of God making himself man on earth; it was the son of man making himself God on earth! . . .

The Roman pilgrimage of 1869 was for the purpose of decreeing the infallibility of the Pope; that infallibility which, born of tradition, passed into custom, and to-day unfortunately manifests itself in the popular ignorance which, at the first appearance of an epidemic, hangs votive offerings before the Madonna* and kills the persons appointed to apply scientific remedies; that infallibility which stimulates the Pope to boycott the most legitimate human aspirations, the searchings of civilization, the explorations of thought, and moves him to plan new darknesses for the exclusion of the light of day. The pilgrimage of this next year will have quite a different meaning.

After referring to certain changes made in the city itself since 1870, the Mayor said:

In the old days of Papal Rome they were always building more

*A despatch from Catania, Sicily, September 17, 1911, said five main streams of lava from Mt. Etna were stretching for miles over the country. It then stated: "A great procession, bearing a statue of Christ, marched to-day in front of the advancing lava, and offered prayers for the immediate cessation of the flow. Hundreds went to the home of a blacksmith, where it was reported a miracle had occurred. The lava had been diverted from this house, and the peasants believed it was due to a picture of a saint hanging on the door. This afternoon the lava stream again turned, completely destroying the blacksmith's home."

churches while the citizens asked for schools; to-day we have enough churches, perhaps too many, while the more schools we have the more we want. Such is the significance of the breach in this old wall, citizens! No church without school. Enlightened conscience for every faith. This is the meaning of Modern Rome.

The rest of the speech contained only one phrase referring in any way to the Papal Church. Three days later the Pope wrote a letter in which he thus referred to the passages above quoted, which most intelligent people will think extremely temperate:

Speaking in the name of Rome, which should be according to authoritative agreements, the honored and peaceful abode of the Pontiff, he [Mayor Nathan] assailed also our spiritual jurisdiction, impudently denouncing and ridiculing before the public even the acts of Our Apostolic ministry. To this audacious attack upon the institution given by Christ, our Lord, to Peter and to his successors, he added blasphemous thoughts and words, and dared to incite others against the authority of its councils.

Further on he described them as "this mass of impious accusations, so uncalled for and altogether blasphemous." To this letter the Mayor wrote a reply which contained the following:

He, [the Pope] raging from the Vatican against the one who is in the Mayor's office on the Capitoline, does he not make clearer the subject of my discourse, the contrast between the Rome of the past and the Rome of the present?

I am not the author or inventor of the ban driving from the schools and seminaries all secular periodicals. Not I the one to conceive solemn condemnations against Christian democracy, against the Modernists, against the Sillonists, against all who act zealously in the search of a faith that reconciles intellect and heart, tradition and evolution, knowledge and religion; not I the one to melt together dogma, right and religion in a way to deny the consolation of faith to one who could not yield a blind submission to the changeable doctrines and will of men; not I the one to create the ignorance that, abandoning itself to superstition, brutally pushes back knowledge; not I the one to be wanting in respect for the creeds of others, the inalienable rights of the individual conscience, nor even to be wanting in the respect due to the Pontiff, that man called to the highest office (of his Church), who, within the limitations set by the capacity of his mind, sacrifices himself for love of the good, according to the dictates of his conscience.

Catholics Defeat Their Bishop in Court

The *Tribune-Republican*, Scranton, Pa., June 9, 1911, published the following decision of the Luzerne County Court of that State showing that the members of the Catholic churches are entitled to the deeds of the Church property. We quote from that paper:

Wilkes-Barre, Pa., June 8, 1911.—Judge H. A. Fuller to-day decided that deeds held for Roman Catholic churches by Bishop Hoban are subject to the will of the congregation. This decision is reached specifically in the suit of the trustees of St. Stanislaus Polish Roman Catholic Church of Nanticoke against the bishop.

Sometime ago the trustees of the Church commenced suit against the bishop to obtain the transfer of the title of the property from the bishop to the trustees. The preliminary hearing in equity was held before Judge Fuller.

The bishop defended on the ground that the deeds conveying the property to him and his successors were in such form as to create him an active trustee, in which case he could not be divested of the title by any action of the trustees or the congregation.

The court holds that the deeds on their face make the bishop only a passive or "dry" trustee, and that if the congregation so desires they may at any time transfer the title to other trustees by proper action.

Another Setback for the Roman Church

The Church of Rome has received another blow by the action of King Alfonso of Spain in restoring to the rank of lieutenant in the Spanish Army his first cousin, Prince Alfonso of Bourbon-Orleans, who married in July, 1909, Princess Beatrice of Saxe-Coburg, a Protestant. A despatch to the *New York Herald*, September 24, says:

Prince Alfonso, the elder son of Infanta Eulalia and Prince Anthony of Bourbon, married in July, 1909, Princess Beatrice of Saxe-Coburg, daughter of the late Duke of Saxe-Coburg and Edinburgh and first cousin of King George V. Prince Alfonso had been ordered to Melilla with his regiment, went to Coburg to bid his fiancee au revoir, could not tear himself away, married her then and there and went away on his honeymoon.

King Alfonso was very angry that one of his house should

shirk the military duty to which all the young nobles of Spain were flocking. Besides the Prince married without the King's consent, and married a Protestant princess in a Protestant church. So the Prince was banished from Spain, deprived of his rank and of all his family rights and dismissed from the army.

A boy was born to Prince Alfonso and his wife, and this softened the King's wrath. As a belated christening present to the baby, who was named Alvaro, King Alfonso restored the boy's father to his rank and rights and allowed him to return to Spain. Now he has permitted the Prince to join the army and become a lieutenant again.

The Decree "Ne Temere"

At Easter, 1908, Pope Pius X promulgated a decree known by the above title, in which he boldly undertook to over-ride the laws of this country and of Great Britain—for Roman Catholics—by declaring that certain marriages condemned by the decree would be null and void, even if performed in accordance with the laws of the country in which they might take place.

Not much has been heard about this decree and its operation in this country as yet, but as sooner or later it is sure to find its way into court, it is just as well to state what a Papal organ in London—the *Catholic Times*—has to say to its British readers; and this all the more as the editorial is a good specimen of Roman casuistry. Sir Robert Perks is the most prominent layman of the Wesleyan Church in Great Britain, who not only perceives in the decree the assertion of Papal temporal supremacy over British law, but has sufficient courage to say so—and out loud, too.

The *Catholic Times*, September 1, 1911, says:

It may help him [Sir Robert Perks] if we put the case in this way. Suppose the State—and it is not an idle or merely fanciful supposition—made polygamy lawful, whether by permitting a man to have several wives at the same time, or by permitting him to have several wives one after the other, according as he separated from the existing wife by a mutual consent, or after a time limit, fixed beforehand. Would not Sir Robert Perks and his Church refuse to admit the validity of that State law, declare such unions illegitimate from the Church's point of view, and legislate to prevent Wesleyans from falling

into a State observance which, however legal civilly, was ecclesiastically illegal? That is the position which Sir Robert Perks should consider if he wants to get at the principle of the decree governing mixed marriages among Catholics outside the Catholic Church.

To which reply can be made:

1. No civilized country is ever likely to enact any such legislation.
2. Such legislation, if enacted, would be in direct antagonism to the laws of God as contained in the Scripture, and also to the economic, moral and social well-being of society.
3. Such legislation would also be direct antagonism to the present laws of all civilized countries.
4. "Mixed marriages" are not contrary to the laws of God: they are not contrary to the laws of any civilized State: they are not antagonistic to the economic, moral or social well-being of any community.
5. Even in such case "Sir Robert Perks and his Church," even if they did refuse to admit the validity of that State law, would never be so foolish as to "declare such unions illegitimate" in the same way as the Pope has denounced the marriages condemned by the decree "Ne Temere," nor would they be so foolish as to try to "legislate" in a ridiculous attempt to over-ride the law of the land, however mischievous they might consider that law.
6. Even in that practically unsupposable case, they would be at least citizens in their own land; they would not be foreigners attempting to impose their will upon the natives of another country with whose political affairs and domestic legislation they had not a shadow of right to meddle. In every country outside Italy the Pope is an alien, and there is abundant ground for the belief that the present Pontiff is constitutionally unable to even comprehend the most elementary rudiments of civil or religious liberty.

So far as the United States is concerned, the sooner a test case comes into the courts the better; for if a Papal decree is to be recognized as supreme law in any State of the Union, the sooner the American people are made acquainted with the fact the better.

The Catholic Revolt Against the Papacy

AUSTRIA

In speaking of his travels through part of Austria, Thomas A. Edison said, in an interview published in the *New York World*, September 10:

There are too many churches here and not enough schools, I counted sixty-three wayside shrines in one day, but I noticed that they were all out of repair and that nobody was at them. I guess all that sort of thing is passing, and it is a good thing.

BOHEMIA

The *Christian Irishman* recently published official returns of registered conversions from Romanism to Protestantism in German-speaking Bohemia for 1910, as compared with 1909. It seems that, during last year, some 1,502 Roman Catholics were received into thirty-seven congregations, the number being 413 over that of the previous year. During the past twelve years 7,476 Roman Catholics have joined the Protestant churches in Styria. Many priests of influence have recently left the Papal Church, some for Protestantism, others for the Old Catholic movement. Quite naturally, many make the change as quietly as possible; for, in the words of the *Wartburg*, "it is usually to the interest of the seceder to attract as little attention as possible, or otherwise he will bring down on him the pack, who will, if possible, hound him to death."

ITALY

On the twentieth of September the Italian Government sent a strong military force to protect the Vatican against attack from any of the anti-clerical "Catholics" who gathered together in tens of thousands to celebrate the fall of the Temporal Power on September 20, 1870.

A writer in the *New York Sun* of September 24 quotes the Pope as having said recently: "A reconciliation between the Holy See and Italy is at present out of the question, but perhaps fifty years hence it may be possible."

If the revolt of the Roman Catholic countries against domination by the Vatican, of which we see so much to-day, continues at its present rate of progress, long before fifty years one of

the Pope's successors will probably be found living in some Protestant country, on a revenue of which but a small part will be furnished by countries that have been under Papal control for centuries.

The New York *Times*, September 25, quoted Dr. J. A. Krantz, of the Methodist Book Concern, as having said, at the dedication of a new church in New Jersey the previous day: "The Catholics love their Church. The head of the Church impresses the people that they need the Church, while the Protestants are inclined to preach that the Church needs the people."

On the previous day the New York *American* contained a cable from its special correspondent in Rome saying that "a large consignment of rifles, automatic pistols and ammunition of the most modern type had just reached the Vatican"—to protect the Pope from the Catholics of Rome, who naturally are better acquainted with the Papacy and its works than anybody else in the world, either in their own Church or any other.

The hostile feelings towards the Papacy of the Catholics of Rome are shared by those of other countries as shown below:

POLAND

"The Roman Catholic papers are silent about the 'Los-von-Rom' movement in a country which bears the reputation of being fanatically Roman Catholic—Russian Poland. And yet more than 300,000 Poles have left the 'mother' Church and joined the Mariavites, of whom 30,000 have come over to America and have organized a synod of their own, expecting a visit from Bishop Kowalsky. The movement was started by this popular priest, now the bishop, in 1893; its object was to make religion more a matter of heart and mind than ceremony. The Roman Catholic bishops naturally opposed the movement, deposed the priests who had joined Kowalsky, and exposed the people to manifold indignities. In 1906 the Government granted the Mariavites free exercise of religion, but they had to leave behind all church property and to erect churches, schools and parsonages out of their own means. They did it and are doing it still; they already own 100 churches, etc. Bishop Kowalsky's first pastoral letter reveals the temper of the man; it reads as if written by a Lutheran bishop."—*Missionary Review of the World*.

THE PORTUGUESE REPUBLIC

Thomas A. Edison, the great wizard of modern science, recently returned to America from a European trip. Of course the newspaper men met him for interviewing purposes, and when asked about the republic in Portugal he expressed a firm conviction that it would succeed. The *New York World* (Sept. 3) quotes him as saying:

The revolutionists and their Ministers are on the right track. They are going to build schoolhouses, and that is what Portugal needs, for I am a great believer in what education does for the common sense of the people.

The priests in Portugal will go, and with the disappearance of the black frocks light will come; and we can trust light whether it is electric or otherwise. I believe in the new Portugal.

In the paragraphs about Portugal in the daily papers, referring to efforts made by the clerical element to stir up trouble for the new republic, we read such phrases as "the Catholics and the mob," "the Catholics and the strikers." In this connection it is well to bear in mind that there are, for practical purposes, no Protestants in the country, that all the people are "Catholics," and that for "Catholics" in such connection, we should read "clericals," which will put an entirely different aspect on the matter. —

The *New York Times*, September 3, published a despatch from Rome, containing the following paragraphs:

It has been said that the leader of the Portuguese monarchists, Capt. Couceiro, having addressed a letter to Pius X in order to have the support of the Holy See for the Royalist cause, promising, of course, in case of success to reestablish the supremacy of the Church, received a reply from Cardinal Merry del Val in the name of the Pope, promising assistance and asking information as to the organization of the Portuguese royalists.

All this is emphatically denied at the Vatican, where they say that, although the Pope and the Church see with grief the unfortunate condition of Catholicism in Portugal, nothing has been done or will be done to mix in political quarrels.

This statement about the abstention of "the Church" from taking part in political matters has quite a familiar sound. It is almost always found in the addresses of prominent prelates in this country at conventions of the Knights of Columbus and

other societies controlled by the hierarchy. At these gatherings resolutions are usually adopted looking to ultimate political action calculated to violate the spirit, if not the letter, of such fundamental American "institutions" as the total separation of Church and State.

Referring to the election of the new President of Portugal, Senhor Manuel de Arriaga y de Silveira, who was chosen to that office by 217 votes out of possible 221 votes cast, the clerical organ, the *Epoca*, of Madrid, admiringly points to it as "a fine example of unanimity." The paper then says of President de Arriaga:

Manuel de Arriaga is the most respectable personality among the Portuguese Republicans. The tempest of mutual defamation which so frequently has desolated the field of Portuguese republicanism, and on some occasions has not spared the retiring provisional president, Teofilo Braga, has never touched Manuel de Arriaga. He must, indeed, be a good man of whom the Republicans, always ready to slander and calumniate others, can say nothing bad. He is most radical in his ideas on the religious question, an eclectic and opportunist in political and economic questions, literally austere in private and public life. He is thus shown to be a man capable of bearing the burden, under whatever conditions, of the present frightful state of things in his country.

The Republic has now been recognized by Great Britain, France, Germany, Austria and Spain, besides the United States, which was the first Great Power to do this.

THE UNITED STATES

The following clipping from the *Catholic Citizen* (Milwaukee), September 16, 1911, shows that Archbishop Quigley, of Chicago, is not allowing himself to be misled by the successful manipulation of American politicians by the Roman hierarchy into any fool's paradise as to the future of his Church in this country. That he confidently expects a revolt of the Catholic people here against the hierarchy and the Papacy is quite clear, for he declares that the same forces will attack the Church as have done so in France and Portugal—countries where the few Protestants have had no part whatever in government action with regard to the foreign Church that had exercised supreme control for cen-

turies. That the time will come when the Roman Catholic Church will have to meet the same attacks in the United States that it has in France and Portugal was the statement made by Archbishop Quigley recently at the fifty-sixth annual convention of the German Catholic Central Verein:

I am glad to see that the Central Verein is so thoroughly organized, said the Archbishop, for organization is the hope of the Catholic Church. The various organizations which are springing up in the church are the surest pledge that the principles of Christianity and Christian society shall be maintained.

The question confronting this organization is what to do about the dangers that are now threatening Christianity in this country. In France and Portugal the Catholic Church was defeated and persecuted because the Catholics were not organized. Although there were thousands of devout and loyal Catholics who would have given their lives if need be for conscience sake, they were merely a mob without leadership and were defeated. I want to say that *when the time comes in this country, as it surely will come, and the same forces attack the Church here, they will not find us unprepared or unorganized and they shall not prevail.*

Some Protestants Waking Up

On September 27 the newspapers contained two items of news—one concerning Baltimore and the other New York City—that indicate that at least some Protestants are waking up to the real significance of some of the schemes devised by the Roman hierarchy to break down the American principle of separation between Church and State.

In Baltimore an "ordinance" making Oct. 16, the 50th anniversary of Cardinal Gibbons' ordination as priest, a public holiday passed the first branch of the City Council. When it came before the second branch, over a hundred Protestant ministers (every denomination in Baltimore being represented) were on hand to declaim against the resolution, on the ground that such action would "tend towards the union of Church and State." Cardinal Gibbons prudently headed off the protests by sending word that he did not wish "to disorganize the public school system or to deprive the laborers of pay they would lose through such a holiday."

In New York, on September 28, Mayor Gaynor and the other members of the Board of Estimate refused the request of the committee of 100 members for even \$10,000 for the parading of the National Guard proposed for Columbus Day, though the committee had originally wanted to get \$50,000.

Kind Words From the Press

A great and sad loss came to the Church militant when the Rev. James A. O'Connor entered upon his eternal rest.

The work of Pastor O'Connor, formerly and still popularly known as "Father" O'Connor, although he disliked the title, is too widely known throughout the Protestant and Roman world to render pardonable any extended description of it here. In 1879 he founded Christ's Mission. He had entered upon the thirty-second year of his pastorate in this work for Roman Catholics. During this long and loving pastorate, thousands of former Romanists have found the true faith of the Bible under his preaching and teaching, and have united with Protestant churches. Among them 160 priests have learned the truth that Martin Luther learned, that "the just shall live by faith," and have embraced the Protestant religion in Christ's Mission. In contrast to this noble work only two blocks from Christ's Mission is the great church of the Paulist Fathers, whose specific work is perverting Protestants from the truth as it is found in Jesus Christ, to the bondage and superstition of the Roman obedience. Twenty-eight years ago Dr. O'Connor began the publication of his well-known monthly magazine, *THE CONVERTED CATHOLIC*, the influence of which has encircled the globe.

He labored without salary, and found his living in the work of his pen. How charming a writer he was those who have read well know, masterly in logic, invincible in controversy, yet his periods were always kind and gentle, imbued with the sweet spirit of the Divine Master's holy love.

Who now shall do his work? No man. For Pastor O'Connor's work in this world is complete. Some other God-sent man will come to the pastorate of Christ's Mission, and shall there do his own work. But his work is a completed monument to his blessed memory.

Last spring, Bishop Rudolph was made a trustee of Christ's Mission, together with Dr. MacArthur and other prominent clergy and laity.—REV. W. R. COLLINS, D.D., in the *Episcopal Recorder*, Philadelphia, August 10.

We regret to have to record the death of the well-known Father O'Connor, a distinguished and successful leader of the reformed movement among the Roman Catholics in this city and country, Editor of *THE CONVERTED CATHOLIC*, a leading writer and speaker on evangelical lines of truth. Mr. O'Connor was used of God in the conversion of a large number of priests in the Church of Rome and was much respected.—The *Christian and Missionary Alliance* (New York), August 5.

DEATH OF THE REV. JOHN B. DEVINS

THE Rev. John Bancroft Devins, D.D., LL.D., editor, author, lecturer, traveler, manager, director, counselor and at all times the friend of the poor and the needy, died at his home, 147 Hancock street, Brooklyn, New York, of heart



Rev. John Bancroft Devins, D.D.

failure after only two days' illness, on Saturday morning, August 26. His was a busy, useful life, far beyond that of most men; and he was permitted to accomplish an often expressed wish that he might "die in the harness." He was not only the editor and proprietor of the *New York Observer* but was also

the manager of the *Tribune* Fresh Air Fund Aid Society of the city of New York, and was responsible for the sending of ten thousand children annually to the country for an outing.

Born in New York on September 26, 1856, Dr. Devins received his early education in Camden, N. Y., and in the Pingry School at Elizabeth, N. J., and afterward worked his way through college as a reporter on the *Tribune*. Assigned to "cover" the Fresh Air work, he found homes for numberless children among the green trees, followed them to the places he had chosen and sent back touching stories of their happy times.

Graduated from the New York University in 1882, he entered the Union Theological Seminary, working on the *Tribune's* copy desk at night to pay for the instruction he received during the day. In the spring of 1888 he was placed in charge of Hope Chapel, the East Fourth street branch of the Fourth Avenue Presbyterian Church, whose pastor, the Rev. Howard Crosby, D.D., was chancellor of the New York University when Dr. Devins was a student there.

For ten years he and his wife, to whom he was married in 1883, ministered to the sick and well in their crowded parish. Particularly well remembered is his work during the trying winter of 1893-'94, when he served as chairman of the sub-committee on sanitation of the East Side Relief Work Committee. Forty thousand dollars of the \$125,000 raised to give work to men who would have starved without it went through his hands, and hundreds of cellars along the Bowery and in the neighboring alleys were cleaned and whitewashed under his direction.

During this same period also he founded and became first president of the Federation of East Side Workers, which served as a model for the State and national federations of Church and Christian Workers. He started, too, a free labor bureau, which he brought to a high state of efficiency as a manager of the New York Association for Improving the Condition of the Poor.

On January 1, 1901, the New York Mission and Tract Society invited Dr. Devins to take charge of the English work of the Broome Street Tabernacle. In 1898 he became managing editor of the *Observer*, and in May, 1905, he became proprietor.

In 1904 Dr. Devins was elected a member of the Board of Trustees of Christ's Mission, and soon after his election he became its Treasurer, filling that office until he was compelled to resign owing to the great responsibilities placed upon him after becoming proprietor of the *Observer*; but his interest in the work of Christ's Mission continued and he was one of its most valued friends.

Among other offices held by Dr. Devins at the time of his death were those of trustee of the Industrial Christian Alliance and of the Evangelical Alliance for the United States of America, and of the American Seamen's Friend Society; chairman of the Committee on Literature and Education of the Federal Council of Churches of Christ in America; secretary and treasurer of the Presbyterian Union of New York, and honorary secretary of the Egypt Exploration Fund for New York. He had been a member of the board of managers of the New York Association for Improving the Condition of the Poor since 1895, and was secretary of the board 1906-8. He was a counselor for the American Female Guardian Society and Home for the Friendless, and advisor for the Working Girls' Vacation Society. He was a member of the College Board of the Presbyterian Church from 1905 to 1908, and organized the Orient Travel League for Bible Students and Teachers. He was the first fraternal delegate of the New York Presbytery to the Central Federated Labor Union in 1904, speaker of the International Sunday-School Committee at Jerusalem in the same year, and a member of various other boards and societies doing religious and philanthropic work at different times in his eventful life.

In every organization with which he was connected he was a working force. He gave himself with utter self-forgetfulness and perfect fearlessness to every worthy object that demanded his sympathy and his help.

The degree of Doctor of Divinity was conferred upon him by Centre College, Danville, Ky., in June, 1901, and that of Doctor of Laws by Huron College in 1909. He was also honored with the degree of M.A. by his alma mater in 1903.

The funeral services were held at 8 o'clock on August 28, in the large chapel of the Central Presbyterian Church of Brooklyn,

which was crowded to the doors. Among those present were a number of the most prominent clergymen of different denominations and many delegations from charitable societies of the city.

The Rev. John F. Carson, D.D., Moderator of the Presbyterian General Assembly and pastor of the Central Church, conducted the service. The Rev. Calvin H. French, D.D., president of Huron College, in South Dakota, read the Scripture lesson, and the Rev. W. H. Foulkes, D.D., pastor of the Rutgers Presbyterian Church of New York, offered prayer. Addresses were made by the Rev. Charles Augustus Stoddard, D.D., the former editor and owner of the New York *Observer*, the Rev. Charles Stelzle, superintendent of the Department of Church and Labor of the Presbyterian Board of Home Missions, and Dr. Carson. The floral tributes, letters and telegrams of loving sympathy from all parts of the country bore eloquent testimony to the wideness of the circle of sorrowing friends.

On Sunday afternoon, October 8, a public service in memory of Dr. Devins was held in Central Presbyterian Church, this city, at which there was a large gathering.

The Pope and the Italian Exposition

AMERICAN ROMAN CATHOLICS DECRY UNITED ITALY

The first article in the New York *Observer* of August 24, the last issue of that paper to pass through the hands of its late editor, the Rev. Dr. John Bancroft Devins, was the following, with the above heading, written by "Augustus," the pen name of Dr. C. A. Stoddard, the former owner and editor of the *Observer*:

The attitude of the United States toward the Roman Catholic Church is worthy of careful attention by the Protestant and native American people of this land. By native Americans, I mean those who have been born in this country of parents also native born. These people have made the United States, founded and preserved their liberties, developed education, government, industry and civilization. They have thus far led the country forward in a path of freedom and honor.

The temporal power of the Pope was broken in Italy in 1870. Then, the two kingdoms and seven smaller states which had been

practically governed by the Papacy were delivered from its political power and united in the Free Italy, of which Victor Emanuel was the king. In 1861 the first Italian Parliament met in Turin, and united and free Italy was then bounded by France, Switzerland, the Adriatic Sea and the Mediterranean. A small territory, including Rome, extending along the Mediterranean, north and south, was reserved for the Pope and the Church. This speedily became a center of intrigue and opposition to the people of Italy and their king. So hostile was it, that after a decade of bitter experience, Victor Emanuel marched upon Rome. The city was taken on September 20, 1870, and Rome was made the capital of the Italian nation. Garibaldi was the warrior, and Cavour the statesman of this revolution which broke the Papal tyranny.

The Central Christian Advocate, the official organ of the Methodist Church, published in Kansas City, Mo., calls attention to the latest effort of Roman Catholic Americans to league themselves and throw the weight of their influence against United Italy, in a scheme which harmonizes with Romish duplicity and intrigue in all its features. It says:

The call of the archbishops to the Roman Catholic people in this country for contributions to recoup the Pope and the Vatican for their losses due to their antagonism to the World's Fair now going on in Rome, should be looked into. What does it mean? And what attitude in reality does it make an American assume toward Italy? Italy is a constitutional government. The papacy is doing its utmost to undermine the government. The press under the control of the papacy in Rome, in Europe and especially in this country at this time has been and is now doing its best to undermine and destroy the standing of United Italy. Disparagement, misrepresentation, innuendo, these are the stilettos for the killing. And the appeals put out by the archbishops of New York and St. Louis are but a part of the papal game to disparage and destroy in the eyes of the world the standing and the influence of the government of young Italy.

The King of Italy is one of the most progressive and enlightened rulers in Europe. The king and his government inherited one of the most complex, perplexing and stubborn of problems; the progress made has scarcely an equal in the past century. America understands and measures their effort and appreciates it, and congratulates them on their achievements. Indeed they merit the congratulations of the Christian world.

In a nutshell the situation is this:

1. The people of Italy shook off an irresponsible and unendurable despotism and established a constitutional and representative government. They have since made a record of progress scarcely equaled in any land in the same time.

2. This year they are celebrating the semi-centennial of their constitutional form of government by organizing a great exposition, showing their progress, and to it they have invited the world.

3. The papacy has put forth every effort to make the exposition a failure.

4. In fighting the exposition the papacy has cut the sinews of its stream of wealth.

5. To recoup the papacy in its efforts to make the exposition a failure the American hierarchy has summoned the Catholics of America to make a special contribution to the papal treasury—in the archdiocese of St. Louis, for example, \$25,000, or 125,000 lira.

6. Thus we have the spectacle of Americans, living under a constitutional form of government and partaking of its liberties, called upon to give their approval to the abuse and destruction of a people for throwing off a tyranny and substituting in its stead a constitutional and representative form of monarchy. Is this what one would expect of Americans?

In the light of these things, while we all accord to Roman Catholics every constitutional privilege we ourselves enjoy under the flag, while we work with them for the making of a better America, and wish them as religionists to possess every guarantee which the Constitution accords them, abridging none, we must inquire if it is not a strange spectacle for an American citizen calling for a third of a million dollars to recoup the treasury of the Vatican for a deficiency due wholly, as the archbishops have in effect put it, to the attack made by the Vatican upon the celebration of the constitutional birth of a united and progressive country.

The question is plainly put, and its answer will show, in some measure, what is the real attitude of American Christians toward the Church of Rome.

Renewal of Subscriptions

We hope the friends whose subscriptions to THE CONVERTED CATHOLIC remain unpaid for this year (and there are many) will kindly remit without further delay, and thus enable us to meet the expense of publishing the Magazine. In renewing subscriptions kindly make all money orders and checks payable to Mrs. Kate B. O'Connor.

**IN A TRAPPIST MONASTERY—A PRIEST'S
DIARY**

(CONCLUDED.)

THE Trappists are digging potatoes. Every man of them who can bend his back to pick a tuber is out in the fields, our Brother Paul among the rest. I meet him at noon, flushed, brightened, exhilarated, his thin cheeks showing the effect of sunshine. If God is a rewarder of adverbs, not of verbs, as Chancellor John Gerson said, He will reward the old man more for his intentions than for the substance of his acts.

I watched eighteen Trappist priests go out to the cornfields to-day, each carrying a long and dangerous knife on his left arm. The younger ones make passes at one another with these machetes. Those silent, self-denying men have not all cast off the old Adsur.

We have some peculiar instances of temperament, or character, or training here. Take Father X. He is a Benedictine, I believe, and reputed to be a holy man. Daddy Dan says he is crazy from long confinement. When he awakes in the night he cries out, "Brute! Brute!" and keeps repeating the exclamation. Whether it is his own abbot whom he apostrophizes as a brute or the abbot of this monastery, his friends cannot decide. Perhaps one and the other.

Then there is Don Diego, the Carmelite. He is making a forty days' fast with the purpose of doing violence to heaven and thus securing his release from this awful place. His history exemplifies at once the heartless uncharity of monastic orders towards a delinquent member and the defenselessness of the victim. Don Diego did something—nobody appears to know what—in Italy where his monastery was, for which the chapter of the monastery, after trial, expelled him. He worked his way across the Atlantic on a vessel, and arrived in New York without a dollar. Presenting himself penniless at the Carmelite monastery, the Prior slammed the door in his face—they would afford him neither refuge nor help. How he worked as a waiter and afterwards as a jeweler's assistant, and then as a decorative painter until he met a charitable priest who sent him here, and has for three years

paid his board, let the recording angel set down in detail. He is doing his long stunt of fasting now. It will end November 1st, and then woe betide Daddy Dan and other neighbors who sit near Don Diego at table, for he will eat everything in sight. He is said to be of noble family; Daddy Dan says he surely has a noble stomach.

American bishops must sometimes feel a tingling of the ears, if being spoken ill of produces that sensation. All the morbid passions are awakened in resentful breasts here when the question of bishops is mooted. Such an execrable lust of detraction is then let loose that I shiver when its manifestations begin to show themselves. The degraded priest usually suffers from the loathsome disease of an unbridled tongue. The mention of his bishop's name is the red rag to him. Such tales of Episcopal doings, malfeasances and immoralities as are poured out would shock old Satan himself. This archbishop has a weakness for the fair sex; another was never sober, and said to have died of hard drink.

As to bishops, the stories of their evil deeds are innumerable and circumstantial. The mildest comment I heard on them came from the mouth of a post-graduate of the Washington Catholic University. "The sole and only qualification for a bishop," he affirmed, "is that he should have no conscience."

My bishop has not yet authorized me to say mass. The man who ran away with another's wife was here only ten days when he was allowed to celebrate mass. But then Modernism or agnosticism is a greater crime in the eyes of the Church than adultery. I must be patient and take my licking like a man. With Shakespeare I can plead that—"Some kinds of baseness are nobly undergone."

Daddy Dan says that backbone is a poor asset in the spiritual life. A man has to have a pretty limber backbone, he says, to get along with some superiors. Some bishops, I may add, adore at Calvary who do not attend at the Sermon on the Mount.

Still my wonder increases at the narrowness and limitations of education of the inmates here. Not a man among them—Roman students, Catholic University men, Salford College men—not one of them had ever heard of Omar Khayyam, much less

read his immortal quotations. They read mostly the newspapers.

Daddy Dan goes out to-day; he has been here eighteen months. What if he did take a little too much wine for his stomach's sake; this was never the place for him. A brother of his congregation is here to take him home. Dad, determined that this outsider should see for himself the indignities which are put on a priest-boarder here, smuggled Brother Columba into the Bowery —into the darksome and noxious apartment which he (Dad) had occupied before he moved out on Broadway. The Trappist guest-master was at their heels, however, and in punishment of Dad's indiscretion in revealing secrets which it would not serve the Monastery to have made public, tried to force him down to exculpate himself before the abbot. Evidently if the latter knew of the existence of this diary, with its plain, matter of fact revelations, there would be a hot time in the monastery. Publicity, however, is the only remedy for the selfish and inhuman treatment dealt here by those so-called religious farmers to their "clergymen boarders."

No more vegetarianism for me. The Trappists are vegetarians in the strictest sense; by their rule they are forbidden to eat meat; and the observance of their rule is a matter of conscience with them. Here then is the golden opportunity to test the value of vegetables as a steady diet. What do we find? They live no longer than meat-eaters, if as long. Working outdoors in the fields, an ordinary farm laborer will do as much work in a day as three of them, while in the end they are obliged to take to the sick list, meat being allowed the infirm and sickly.

A Trappist working brother nailed two pewter medals over my door to-day. What an occupation for a sturdy powerful man. Here is a gauge and measure of the intelligence of a Trappist monastery.

The two redeeming features of this place are the father confessor and the singing of the *Salve Regina* by the monks in the evening. The confessor is certainly the best I ever met. His flow of language is phenomenal; his experience has been large; his knowledge of the human soul is intensive and searching. His influence is assuredly elevating.

The last act of the Trappist day is the chanting of the Salve Regina, or simply Salve, as they call it. The Cistercians make a specialty of devotion to the Mother of God; they would monopolize her if they could. Hence this last act of the day's devotions is directed to her. Her statue, which surmounts the high altar, is illuminated with gas bulbs, and the entire available community congregates at its feet to chant the Salve. We, too, are obliged by regulation to be present. That chorus of voices, some of them magnificent tenors, bassos, sopranos, rising in one grand appeal to the Mother of Mercy, is something never to be forgotten. I know I never can forget its insistence, its pathos, its wistful confidence, its prayerful faith. How trivial and cheerless the theories and hypothesis of scientists in the presence of this soul-stirring supplication. Yet the critical analytical spirit will arise within me. As I sit in the gallery listening to this great chorus—voices welling up out of the shadows, for I cannot see the singers—I am pierced with the conviction that the female element must, in some sense, be itself an object of worship. No religion can be complete without it. Here are men—celibates doubly celibated, dead to the contagion of sex—to whom by their rule woman is the accursed thing, to be kept outside with the dog, excommunicated with bell, book and candle, should she dare set foot within this sacred enclosure. And yet nature will not down—an outlet must be provided for the stream which it is impossible to dam; and so Mary, the mother of Christ, is apotheosized as the highest ideal of womanhood.

I have been here long enough. I have manifested my good will abundantly. I have borne with conditions which a year ago I should have spurned as unthinkable, insufferable. I will go back to the world and strive hard to regain my self-respect which has been almost lost here. As for my beliefs, they are my own, I shall render an account of them henceforth to no man. If God expected us to know, He would set the evidence unclouded before us. I am without the evidence. Like Saint Teresa on the bridge of Avila, I will shake the dust from my feet, and with her, "Of that land not a grain will I carry off."

THE END.

Catholic Federation Societies Adopt Vigorous Resolutions

At the recent convention of the Federation of Catholic Societies at Columbus, Ohio, one of the resolutions adopted was this:

We reiterate our unqualified protest against Bible reading in any form in our public schools, although we hail with delight the growing tendency and sincere desire of ever so many of our non-Catholic brethren to provide religious training for their children.

Another resolution read thus:

We solemnly protest against the non-sectarian principles of education as a direct tendency towards paganism. We view with concern the efforts of the administrators of the Carnegie Foundation and of any and all associations whose policy is to establish more widely the sway and practice of this kind of education. It is un-American and wrong. It is a departure from the sane ideals of liberty of the Fathers of the Republic, who, although they wished no established church, never contemplated such a divorce of religion and education as these secularists seek to impose upon us. Liberty is the priceless heritage of every American and no portion of that heritage is dearer than the *primary right of the parent to educate the child* in accordance with cherished religious beliefs.

The italics are ours. To that proposition the man who most clearly recognizes the danger to our free institutions created by the aggressions of the Roman hierarchy will cordially assent. By all means let the Roman Catholic parents teach their children the doctrines of their Church, but what the Federation really wants is that education in which submission to priestcraft is the principal feature should be at least partially paid for by money contributed to the State by those who believe in no priestcraft—either native or foreign.

We hold that it is the birthright of every Catholic child to receive a Catholic education without penalty and without proscription. The State should recognize this inherent right which is anterior by nature to any of its laws or regulations. The Catholic can not be other than the loyal citizen, and strict justice demands that the State should make adequate compensation to Catholic schools which are contributing so largely to the *formation of good citizenship*, and we hope that the American sense of fair play will recognize the justice of this position.

This is another of the Federation resolutions, and contains two phrases worthy of note. The first is that an alleged Catholic "inherent right" is "anterior" to any of the laws of the State. Of course, this word is intended to mean "superior," and is really an assertion of Papal supremacy over the laws of all the States of much the same character as the promulgation of the decree "Ne Temere" with regard to marriage, which declares null and void marriages that are perfectly legal in every State in the Union.

The second is the declaration that the parochial schools contribute "to the formation of good citizenship." Seeing that the only object of their existence is to keep the children under the control of a hierarchy directed by men who could not, even if they would, comprehend the spirit of free institutions, it is hard to see how these schools can turn out "good" citizens, except from the Papal standpoint. When it is further remembered that the Syllabus of Pope Pius IX of 1869 expressly condemns such fundamentals of the American political system as liberty of conscience, liberty of the press, the separation of Church and State, and the freedom of the schools from clerical control; and when it is further remembered that the official and "infallible" utterances of Pope Leo XIII and Pope Pius X manifest the same hostility to things that the American people are supposed to hold most dear, it becomes impossible to reconcile such a statement with the facts of the case.

King Edward VII Did Not Become a Catholic

A Roman priest having stated from the pulpit of St. Patrick's Church, Olyphant, Pa., that King Edward VII had become a Roman Catholic on his death-bed, Mr. Joseph Ward, 1759 Monroe avenue, Scranton, Pa., wrote to Queen Alexandra on the subject. He received the following reply from Buckingham Palace, quoted in the *Scranton Times*, July 16, 1910:

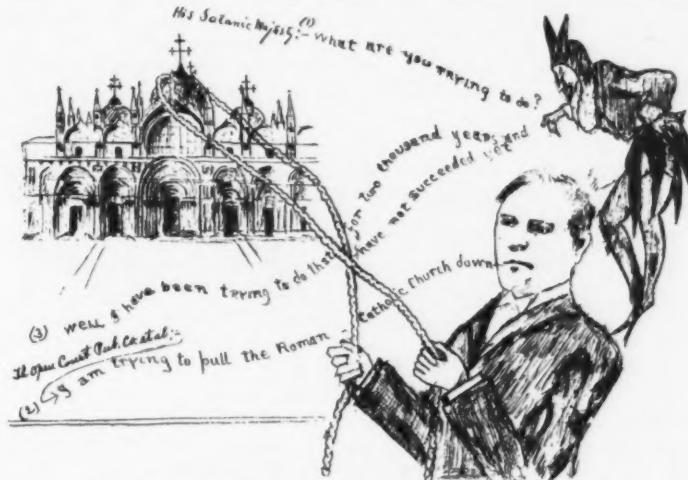
Buckingham Palace, 7th July, 1910.

Dear Sir:—Queen Alexandra commands me to thank you for your letter, and to inform you that there is no truth whatever in the report referred to in the same. Yours faithfully,
CHARLOTTE KNOLLYS.

What Priests Say of the Paulist's Book

THE Paulist Father's book, "Letters of a Modernist to Pope Pius X," issued last year by the Open Court Publishing Company, Chicago, received a big advertisement from the communications of priests to the publishers. The latter made extracts from these diatribes in the *Open Court Magazine*:

"The letters which use strong language are in the majority and naturally are the most amusing. We open the series with a picture which brings out the artistic spirit that still animates the Roman Church. In the original the anonymous artist drew Satan in red ink standing above the shoulder of the infidel



His Satanic Majesty: "What are you trying to do?"

The Open Court Co.: "I am trying to pull the Roman Catholic Church down."

Satan: "Well, I have been trying to do that for two thousand years; I have not succeeded yet."

representing the *Open Court* Publishing Company. The words issuing from his mouth are also in red, while the crosses on the spire of the church are in gold.

The following letter accompanied the picture:

The Church laughs, because fools like you always existed, and because Christ has said to His Church: Behold I am with you

all days even to the consummation of the world. It would be well for you poor fools to read Matt. x, 16-42 and Matt. xviii, 19, 20, and see by the first how you and your ilk are exemplifying, consciously or unconsciously, the words of Christ. Why did you not give the name of the author? He is either some fellow who does not know what he is talking about, or else he is some poor unfortunate, who through his love for "Punch" or "Judy" caused him to fall from grace, and he is working the gullible unchristian fools like yourself. I say unchristian, for Protestantism has passed away with not a shred of the original Christianity that characterized it. Poor fellows!

A Jesuit from a northwestern State was thus affected:

Now I want to tell you the impression made on me by it all. Have you ever conversed with a maniac? If you have, recollect the pity you ought to have felt for the poor fellow; and your utter disgust at his wild, incoherent and absolutely laughable statements. Now that is just how I felt after I had perused those pages.

A Texas priest finds in the "Letters of a Modernist" "the voice of nobody saying nothing," but betrays his own incredulity as to established facts by continuing: "If the *Open Court* thinks that any intelligent American is green and gullible enough to think that any priest is so ignorant and stupid as to be the author of some of the things set down in the book they must be living in a fools' paradise. Most of it we have heard before. Some of it is true, but that is part of the game, nevertheless it does not justify the charge of \$1.25 for such a stupendous fraud. The book is returned under different cover. Hope some of its authors will go to Lourdes."

A Dominican priest writes:

Pray give me the author's name, a short sketch of his life, a properly endorsed certificate of his intellectual, moral and religious standing, and I will immediately order a number of copies. If not, I will denounce Author and Publisher as Liars and Humbugs, and your work as one of *shameless falsehood and of portentous deviltry*.

An adherent of the old school is sweeping in his condemnation of modernism. He writes: "To let you know that you need no more molest me with your heretical literature, I inform you that I consider every Modernist an enemy of God and the first born of the devil."

We regret to have shocked a pious priest who sees in us the incarnation of the Evil One. He says:

It is a shocking publication and as false as if it came from Hell and Satan was its author. Why publish such a fabrication? In God's name quit doing the Devil's work. "Letters to His Holiness, Pope Pius X!" "Springes to Catch Woodcocks," as Shakespeare would say. You may as well save your wind as address a letter to His Holiness. Throwing stones at the moon is more practical. You will make no money on the business and evidently this is the object in view. Of course, there are fools who swallow your silly stuff, but prey not on them.

A converted Catholic expresses his appreciation of the Modernist's struggle for liberty, but he is not satisfied with the negativism of the book. He says: "We want something constructive, the lack of which has been the weakness of Tyrrell and the Italian and French fine spirits. I think this can be attained by adherence to Christ not only as Teacher, but also as Saviour. I hope and pray your Modernist will see in the New Testament a testimony of the Holy Spirit, and not a creed of contentious Godless theologians. To the humble and contrite of heart, the patient, the loving, the serving, God reveals himself in Christ Jesus."

The best and in fact the noblest reply comes from a devout Roman Catholic layman who writes as follows:

Is the writer a Catholic priest? My answer is that if so he was not reared in a Catholic family and is probably a convert. This is important in accounting for this point of view. The Massachusetts priest took the matter too seriously. He belongs to the type of men of times gone by when people were quartered for not sharing the same views as the dominant party in both the political and religious world. The writer of the letters is in evident trouble and needs sympathy, not abuse. However, he is a poet and not practical. There are some abuses in the human side of church government. This is true of all monarchies, and republics are not free from them. Time will do much to modify them. Fifty years of the Papal Court in the United States would change the whole human side of church management without altering one truth the Church teaches. This, however, will never be, for many, many reasons. Under present conditions it may take centuries, not half centuries, to work the change. This poor distracted writer will, I think, eventually find mental peace when he feels less keenly his personal burden in righting things.

We conclude our selection with the following anonymous letter:

I wonder how such men as "Modernist" have the courage to

attempt to fight the great institution of the Church of Rome. All attempts at undermining its existence, or even effecting its reform, must be vain, for it is built upon the solidest foundation, i. e., the ineradicable stupidity of mankind. This is so universal that the claim of the Church to Catholicity cannot be disputed. The majority of our kin belong to the great sheep-fold where they should be properly attended to and fleeced. There are plenty of Modernists in the Church, but they are wiser than your author, and keep silent. The writer is one of them, and so you will please excuse him if he signs himself, merely,

ANOTHER.

Work of the National Bible Institute

The National Bible Institute of New York, under the direction of Don O. Shelton, conducted open-air meetings in the great centers of the city during the summer. Years ago Mr. Shelton had been a most efficient Y. M. C. A. secretary in this city, but he established the National Bible Institute for a purely spiritual work, and great blessings have attended the enterprise. The salvation of souls is the keynote of Mr. Shelton's work, and the Message was presented to the multitude that attended the meetings in the streets, the shops and factories in the power of the Holy Spirit. Mr. Shelton's headquarters is at No. 156 Fifth Avenue, New York City.

The Memorial Number—September

Friends wishing to send copies of the September (Memorial) Number of THE CONVERTED CATHOLIC to other friends can do so by sending to this office the names and addresses, and they will be mailed direct from here. Single copies can be had for 10 cents, postpaid.

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